



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

regards it as a significant mark of difference between English as spoken in England and the German of North Germany. Although I hesitate to set my poor observations against those of two so eminent phoneticians, I shall venture the assertion that a quite unmistakable glottal catch may be heard in the speech of almost every Englishman when he speaks with energy or abruptness.<sup>5</sup> There is a well-known story which I may use to illustrate the contention. An American and an Englishman are traveling in a third-class carriage in England together with a woman and her child. It is lunch time, and the boy says to his mother, "Maw, give me some 'am." "'Am," replies the mother, scornfully, "you mustn't say 'am, you must say 'am." When they get out at the next station, the Englishman, who has been holding himself in with difficulty, bursts into a guffaw. "She thought she was a-sayin' 'am and she was only a-sayin' 'am." I have heard several Englishmen tell that story and in each case, if my ears did not deceive me, the supposedly more refined pronunciation was distinguished by a glottal catch.

Throughout America the glottal catch is fairly common in ordinary speech. It is used by every American when he is tired, and in the Middle West it is an almost invariable accompaniment of stressed initial vowels. In my classes in the University this year there is no student who does not use it freely and noticeably in forcible or excited speech. One student from Detroit, with no foreign influence in the family life, uses it at the beginning of every

initial vowel, and of many internal vowels, precisely as does a North German.

If we grant the presence of the glottal catch in sufficient measure to gratify the ear of poet and hearer, and its use consciously or unconsciously as prosodic material, the problem of vowel alliteration is greatly simplified. Vowel alliteration in the strict sense of the term simply disappears and in its place there is a sort of consonant alliteration. However the vowel may be varied, the glottal catch remains virtually the same and supplies the common element essential to all alliterative repetition.

My conclusions are then: (1) that vowel alliteration in the sense of the significant repetition of the same initial vowel sound occurs so rarely in modern English poetry that it may for our present purpose be disregarded; (2) that sonority is too vague and abstract to serve as alliterative material, though it may act as a reinforcement; (3) that vowel melody, although it is an important prosodic phenomenon, is wholly distinct in its means and effects from alliteration; and, finally (4) that the alliterative effect of initial vowels may be due to the repetition of the glottal catch, which, either as a sound or as an innervation of the muscles contracting the glottis, is probably present in some degree before all vowels that are pronounced with feeling or energy.

FRED NEWTON SCOTT.

*University of Michigan.*

<sup>5</sup> Cf. L. P. H. Eijkman's "Notes on English Pronunciation" in *Die Neueren Sprachen*, xvii, 443, and Daniel Jones's comment, *Ibid.*, p. 571. Eijkman and Jones agree that the glottal catch is not uncommon in normal English speech, and the former quotes the letter written by Lloyd to Viëtor in 1894 (Viëtor, *Elemente d. Phonetik*, § 30, Anm. 5): "I have not noticed any specific substitution of 'glottal catch' for a dropt *h*; but I do notice that 'clear beginning,' sometimes forcible enough to be called 'glottal catch,' exists largely in England in certain positions, e. g. (a) when another vowel, especially a very similar vowel, precedes—(b) when a strong emphasis is intended. A speaker laboring under suppressed passion uses unconsciously the 'clear beginning.'"

## NOTES ON MÉRÉ

Seldom has the identity of a writer been so difficult to establish as has that of Antoine Gombaud, chevalier de Méré. Confused even during his own lifetime with a contemporary, the marquis de Méré, chevalier de Saint-Michel, the writer Méré was in the eighteenth century adorned with the latter's patronymic appellation and enshrined as George(s) Brossin in historical and bibliographical dictionaries, cyclopedias, general biographies, and histories of

literature. As such he often persists even today. Georges Brossin had distinguished himself by his brilliant conduct at the battle of Gigeri, in Barbary, and had had his name in the *Gazette extraordinaire* (August 28, 1664). So the chevalier de Méré is represented as fighting pirates in the East.<sup>1</sup> He has also been confused sometimes with one of his own brothers, Plassac. The story of the efforts made by Lâiné, Paulin Paris, and Philippe Tamizey de Larroque to enlighten the literary public, as well as of the mistakes regarding Méré's identity committed by Sainte-Beuve, François Collet, etc., is told by Ch. Revillout in his work *Antoine Gombault, chevalier de Méré, sa famille, son frère et ses amis illustres*, published in 1877.<sup>2</sup> Ten years before this time Méré's full identity had begun to be a rich subject for conjecture and investigation among the scholars of southwestern France. Those interested represented different classes of society, some of them being the marquis de Rochâve, Beauchet-Filleau, author of the *Dictionnaire du Poitou*, Théophile de Brémont d'Ars, of Saintonge (using the pseudonym "Maltouche"), and Dr. C. Sauzé, of Poitou. Articles by these men were published in the *Revue de l'Aunis, de la Saintonge et du Poitou*—the dates being respectively December 25, 1867; March 25 and July 25, 1868; and January 25, 1869—and were gathered together into one collection by the comte Anatole de Brémont d'Ars. It is interesting to note that a reprint of Sauzé's article, sent by the author to Sainte-Beuve, is in the Boston Public Library: *Le nom du chevalier de Méré*, etc., in-8, 14 pp.

With the first number of the *Bulletin de la Société des archives historiques de la Saintonge et de l'Aunis*, in 1879, the discussion regarding the chevalier de Méré's family was resumed. M. Lanson's *Manuel bibliographique* for the seventeenth century names as a source of in-

formation regarding Méré the above-mentioned *Bulletin* for 1883-1884. To that reference should be added the same *Bulletin* for 1876-1879 (Vol. I), 1880 (Vol. II), 1894 (Vol. XIV), and 1895 (Vol. XV). Various scholars contributed from time to time during several years questions or information and all emphasized the fact that the writer Méré was Antoine Gombaud. Notwithstanding this, much ignorance concerning his true identity persisted among students of seventeenth-century literature. In 1882 Nourrisson confused him with Georges Brossin, as we may see from *Le Correspondant* for April-June, 1882, "Pascal et le chevalier de Méré." This mistake on the part of so prominent a person as a professor at the Collège de France and a member of the Institute, quite wounded the feelings of the scholars of southwestern France.<sup>3</sup> Fabre also was one to sin (*Les Ennemis de Chapelain*, 1888, p. 329), and again the writer Méré's real name was announced.<sup>4</sup> A groan was uttered by our zealous genealogists in 1895,<sup>5</sup> when it was seen that Gabriel Compayré, rector of the Academy of Poitiers, in his work *Galerie française*<sup>6</sup> had consecrated an article to "Méré, Georges Brossin"!

After so much discussion of the chevalier de Méré's identity, it was a little surprising to find a modern scholar like M. Faguet confusing him with Georges Brossin (see *Revue hebdomadaire des cours et conférences*, March 26, 1896, "Le chevalier de Méré"). His information was evidently taken from Sainte-Beuve.

M. Fortunat Strowski in his comparatively recent work *Pascal et son temps* repeats the old mistake about Méré's going to Barbary, being wounded there, and having his name in the *Gazette*.<sup>7</sup> M. Strowski states also that Méré visited America.<sup>8</sup> This cannot be proved. The letter of Méré's brother Plassac written in 1626

<sup>1</sup> See *Bull. S. Arch. H. S. et Aunis*, 1880-1882 (Vol. III), p. 360. Having been set right, Nourrisson replied thanking his critics [*ibid.*, janvier 1883-avril 1884 (Vol. IV), pp. 57-58].

<sup>2</sup> *Ibid.*, 1888 (Vol. VIII), p. 355.

<sup>3</sup> *Ibid.*, 1895, p. 12.

<sup>4</sup> Vienne-Paris, 1894.

<sup>5</sup> See 2<sup>e</sup> Partie, 3<sup>e</sup> éd., 1910, p. 253.

<sup>6</sup> *Ibid.*, p. 252.

<sup>1</sup> *La Grande Encyclopédie* says: "en 1664, on le trouve faisant partie de l'expédition navale du duc de Beaufort contre les pirates de Gigeri;" Larousse: ". . . il accompagna le duc de Beaufort dans son expédition contre les pirates de Gigeri; puis il quitta le service vers 1645 et vint à Paris," etc.

<sup>2</sup> In-4, 56 pp.

to a chevalier de Malte who had gone on a trip to the antipodes<sup>9</sup> might be written to a brother, and this brother might be the chevalier, as M. Revillout suggests.<sup>10</sup> It seems, however, more probable that it is written to a friend, for whom the protestations of friendship are most exaggerated. And it is probably a fictitious friend. For in another letter,<sup>11</sup> published in the same collection in which this one appears, M. de Plassac says to the editor of the *Recueil*, regarding the letters which "a friend" of his has sent this editor: "Quoy qu'il en soit, il peut bien se consoler d'avoir fait de mauvais songes, puis que le jour ne les a jamais veus, et que vous estes le seul tesmoin devant lequel il ait encor failli." M. Morillot states that Méré had seen Françoise d'Aubigné in America.<sup>12</sup> But this assertion is based upon the assumption that Méré was the author of the *note anonyme*,<sup>13</sup> when this was probably Cabart de Villermont.<sup>14</sup> False hypotheses lead M. Strowski to the conclusion<sup>15</sup> that Méré's life was "une vie de tempête," and that Pascal in declaring the life "la plus agréable aux grands esprits" to be "la vie tumultuaire" was faithful perhaps to the spirit of his "master" (Méré).

Saintonge, Poitou, and Angoumois have all claimed the honor of giving birth to Antoine Gombaudo. In his fine study of this writer published in the *Revue d'histoire littéraire*,<sup>16</sup> entitled *Pascal et Méré à propos d'un manuscrit inédit*, M. Ch.-H. Boudhors infers from the fact that Méré was baptized in the Bouex (Angoumois) church that he was probably born at his father's old home, the castle of Méré in Bouex.<sup>17</sup> But the oldest of the Gombaudo children, the sister Françoise, was married in this same church seven years later (December 17,

1621).<sup>18</sup> So by the same method of reasoning we must conclude that the Gombaudo did not live in Poitou at Baussay before the father's death, March 29, 1620. Might we not as reasonably infer that it was the family custom to return to the old castle of Méré for such events as christenings and marriages, and would not the fact that Antoine was christened at the rather advanced age of seven years and seven months go to show that the family lived at a distance?

His godmother, Gabrielle-Jehanne d'Agès, wife of "messire" Charles de Courbon, was a family connection.<sup>19</sup> There was probably some tie of relationship, too, between Méré and his godfather, Antoine de La Rochefoucauld, bishop of Angoulême. M. Boudhors is impressed with the fact that the ms. in the Bibliothèque Mazarine represents Méré as enjoying the patronage of the La Rochefoucaulds.<sup>20</sup> And Tallemant would lead us to believe that Méré's mother, owning an estate in Poitou, could hardly escape being related by some tie of kinship to the La Rochefoucauld clan. "Au siège de la Rochelle," says this chronicler, "M. de la Rochefoucauld, alors gouverneur de Poitou, eut ordre d'assembler la noblesse de son gouvernement. En quatre jours, il assemble quinze cents gentils-hommes, et dit au Roy: 'Sire, il n'y en a pas un qui ne soit mon parent.'" <sup>21</sup> Let us feel sure that there will be found some day an *acte*, *procuration*, *inventaire* or other *pièce* which will prove that Méré belonged to this army of the La Rochefoucauld connections.

A propos of family relationships, Mme de la Bazinière, the clever wife of the *trésorier de l'Epargne*, was connected to Méré, distantly but surely. When Méré's parents were married, in 1597, his mother's father, Paul de Maillé de La Tour-Landry, was dead, and the widow, Françoise de Constance, was married to a Fran-

<sup>9</sup> See *Recueil de lettres nouvelles* par Faret, Paris, 1634, p. 442.

<sup>10</sup> *Op. cit.*, p. 13.

<sup>11</sup> *Lettre IV.*

<sup>12</sup> See *Scarron et le genre burlesque*, 1888, p. 71.

<sup>13</sup> *Ibid.*, pp. 403 ff.

<sup>14</sup> See *Revue des questions historiques*, 28<sup>e</sup> année, T. X, 1893, pp. 124 ff., article by A. de Boislisle.

<sup>15</sup> *Op. cit.*, pp. 276-277.

<sup>16</sup> 20<sup>e</sup> année, 1913, pp. 24-50 and 379-405.

<sup>17</sup> P. 35, note 2.

<sup>18</sup> See *Bull. S. Arch. H. S. et Aunis*, XIV, p. 36.

<sup>19</sup> Cf. *ibid.*, XIV, p. 349; XV, p. 4; the genealogy given by Rochâve in Coll. Brémond d'Ars, p. 22; and C. Sauzé, *ibid.*, p. 37.

<sup>20</sup> *Revue* cited, note 2, pp. 40-41.

<sup>21</sup> *Les Historiettes*, 3<sup>e</sup> éd., par Monmerqué et Paulin Paris, II, p. 20.

gois de Barbezières, seigneur de Chemerauld.<sup>22</sup> And Mme de la Bazinière was, as we know, Françoise de Barbezière, "demoiselle de Chemerauld," her father being Geoffroy de Barbezière, "sieur de la Roche-Chemerauld," a younger son. The picture of this "demoiselle de Chemerauld" painted for us by contemporaries is not altogether pleasing; but the Barbezières were a good old family of Poitou, this young woman was maid-in-waiting to the queen, and it may have been through the Chemerauld connection that Méré obtained his early introduction to court society.<sup>23</sup> Françoise de Barbezière was married in 1645. M. Boudhors does not seem to notice the family connection, and he makes of Mme de la Bazinière Méré's mistress.<sup>24</sup> He does not tell us his authority for this, but I can find in Méré's words to this lady in his *Lettre* 145—"l'honneur de vous être quelque chose me semble précieux"—only an allusion to the family relationship. With Mme de la Bazinière's husband Méré was "sans réserve,"<sup>25</sup> and he divided his homage between the two daughters, Mme de Mesme(s) (Marguerite Bertrand; married in 1660 to Jean-Jacques de Mesmes, comte d'Avaux) and her younger sister, the Mlle de la Bazinière to whom Mme de Sévigné alludes October 28, 1671, as a "jeune nymphe de quinze ans, . . . façonnière et coquette en perfection." Méré counsels the young girl regarding her manners and morals, and wishes to cultivate her older sister, that the somewhat too natural lady may become through his science "la Dame la plus parfaite, et l'enchanteresse la plus agreable que le monde ait jamais veüe." In short, he is the family friend. Five of his letters we know to have been written to Mme de Mesme(s), while but three are addressed to the mother.

Speaking of Méré's relations to women M. Boudhors says: "Il est bien certain, défaut

ou qualité, qu'il y a chez lui un observateur délié, curieux, attendri, de l'esprit et du coeur féminins."<sup>26</sup> The reason for this is that in women Méré found a delicacy of mind which did not seem to him so common among men; and women too, he thought, show more grace in what they do and have a finer understanding of the art of doing things well than men.<sup>27</sup> They were, therefore, more amenable to the principles of *honnêteté* and proved readier pupils in acquiring the art or science of which he was master, that of the *bienséances*. Once in writing about women he remarks: ". . . je n'en ay jamais pratiqué une seule qui ne soit devenuë plus honneste et plus agreable qu' elle n'estoit avant que je l'eusse vüe."<sup>28</sup> Notwithstanding this by no means modest assertion, his views about women are liberal and his reasoning in regard to the attitude of his day towards the "woman question" is interesting. "On ne veut pas que les femmes soient habiles, dit le Chevalier, et je ne scai pourquoi; si ce n'est peut-estre à cause qu'on les louë assez d'ailleurs, et qu'elles sont belles."<sup>29</sup>

This idea that the world is sparing of its praise and that superiority in many respects will not be accorded to the same person, is a favorite one of Méré. He continues the above remark by saying: "Car le monde se plaist à retrancher d'un costé ce qu'il ne peut refuser de l'autre, et s'il est contraint d'avouër qu'un homme est fort brave, il ne sera pas d'accord que ce soit un fort honneste homme, quand il seroit encore plus honneste que brave." Compare also the Preface of the *Conversations*, etc., where he says: "J'éleve mon sujet d'un costé après l'avoir abaissé d'un autre, etc."; *De l'Esprit*, p. 6: "Je remarque aussi que le monde est un grand mesnager de loüanges, et cela vient de ce qu'on ne s'arreste guere à regarder qu'une seule chose en un sujet, et que d'ailleurs on ne veut pas qu'une mesme personne se puisse vanter d'avoir tous les avantages;" *ibid.*, p. 7: "Cesar estoit plus eloquent que Ciceron, . . .

<sup>22</sup> See the *procuration* quoted in the *Bull. S. Arch. H. S. et Aunis*, XIV, p. 36.

<sup>23</sup> "J'ay esté à la cour dès mon enfance," he is represented as saying in the ms. (4556, 3<sup>e</sup> liasse, Bibl. Maz.), p. 57.

<sup>24</sup> *Revue* cited, p. 405.

<sup>25</sup> See his *Lettre 7, A Mademoiselle de la Bazinière*.

<sup>26</sup> *Revue* cited, p. 405, note 1.

<sup>27</sup> See the *Conversations D.M.D.C.E.D.C.D.M., Première Conversation*.

<sup>28</sup> *Lettre 146, A Madame xxx*.

<sup>29</sup> *Conversations*, etc., *loc. cit.*

Mais parce qu'il excelloit dans la guerre, peu de gens s'entretiennent de son éloquence, et l'on admire celle de Ciceron, à cause qu'il n'avoit rien que cela de fort recommandable;" and elsewhere in his writings. La Rochefoucauld reasons in a manner somewhat similar: "Nous élevons la gloire des uns pour abaisser celle des autres, et quelquefois on loueroit moins Monsieur le Prince et M. de Turenne, si on ne les vouloit point blâmer tous deux."<sup>30</sup>

Regarding Méré's works, the third edition of the *Conversations*, etc. (mentioned by M. Strowski as the first),<sup>31</sup> "augmentée d'un Discours de la Justesse," is to be found in the Bibliothèque Nationale in two forms, both numbered Z, 20138. These two volumes are identical, except that one has 291 pp. numbered, of which the *Conversations*, etc., occupy 187, and the other 345 pp., the *Conversations*, etc., occupying 289. The 1689 edition of the *Lettres* was not the first,<sup>32</sup> these letters having been published in 1682; but the second edition is an exact copy of the first.

A little work which I have seen but once attributed to Méré is *Les Aventures de Renaud et d'Armide*.<sup>33</sup> There is no name in the *privilege*, but we may be sure the volume is from Méré's pen for the following reasons: he alludes to Renaud and Armide in *Lettres* 14 (*A Monsieur de xxxx*) and 110 (*A Monsieur*, where he relates his adventure with Armide); to Renaud, in *Lettre* 24 (*A Monsieur de xxx*) and to Armide in *Lettre* 90 (*A Madame de Mesmes*). In the *Au lecteur* of this book, too, the writer states that in composing a small volume of these adventures, taken from Tasso's *G. l.*, he has translated little but has followed exactly Tasso's plan. This is the same sentiment regarding translation which we find in Méré's *Lettre* 34, where he sends to the duchesse de Lesdiguières

an adventure taken from Petronius (*Lettre*: "non pas toujours comme il est dans l'original;" here, "sans traduire que fort peu de chose"). In the *Lettre*, too, he says: "si celui qui traduit a plus d'esprit et de goût, et plus d'adresse à s'expliquer que l'Autheur qu'il a pris à traduire, je ne voy pas que rien puisse empêcher que la traduction ne l'emporte;" here, we read: "il faudroit leur disputer tout l'avantage de bien écrire, et tâcher d'aller du pair avec eux, et mesme de les preceder."

ISABELLE BRONK.

*Swarthmore College.*

## ZU MINNESANGS FRÜHLING

7, 1. Sievers Herstellung *vîl lieben friunt verliesen* ist wohl der Vorzug zu geben, einmal weil diese dem *friunt* der Hs. näher steht und dann weil *verliesen* am besten zu passen scheint, da es hier doch hauptsächlich auf die Antithese ankommt: *verliesen*—*schedelîch*, *behalten*—*lobelîch*, ähnlich wie Erek 5071 f.:

jâ ist ein friunt bezzer vlorn  
bescheidenlîchen unde wol  
dan behalten anders danne er sol.

Vgl. W. Weise, *Die Sentenz bei Hartmann von Aue*, Marburg, 1910, S. 69.

12, 2. "Swere werden wîben dienen sol, der sol semelîchen varn." So liest Vogt nach der Hs. B, obwohl er den Ausdruck *semelîchen varn* als 'ziemlich hölzern' charakterisiert. Mit dem *seliclichen* der Hs. C ist gar nichts anzufangen, auch befriedigt weder Pfeiffers *schemelîchen* noch Pauls *senelîchen*. Das von E. Schröder ZfdA. 33, 100 vorgeschlagene *seinelîchen* hat dieser mit Recht nachträglich zurückgenommen, trotzdem hat es bei Bartsch-Golther, *Liederdichter*<sup>4</sup> Aufnahme gefunden; vgl. AfdA. 27, 227. Als eine sich fast von selbst ergebende Besserung, schlage ich vor *gemelîchen* zu lesen: '. . . der sol guter Laune sein.' Dieser Satz wird durch die sich anschliessenden Zeilen dieser spruchartigen

<sup>30</sup> See *Œuvres*, T. I, 1868 (Les Grands Écrivains de la France), p. 109, and note 5.

<sup>31</sup> *Op. cit.*, pp. 248-249.

<sup>32</sup> See again M. Strowski, *loc. cit.*

<sup>33</sup> *Par M. L. C. D. M.* A Paris, chez Claude Barbin, 1687, in-12°. (Bib. Nat., Y, 75041). The book has 205 pp. The *privilege* was given August 12, 1677, and the *achevé d'imprimer* bears the date October 4, 1677.